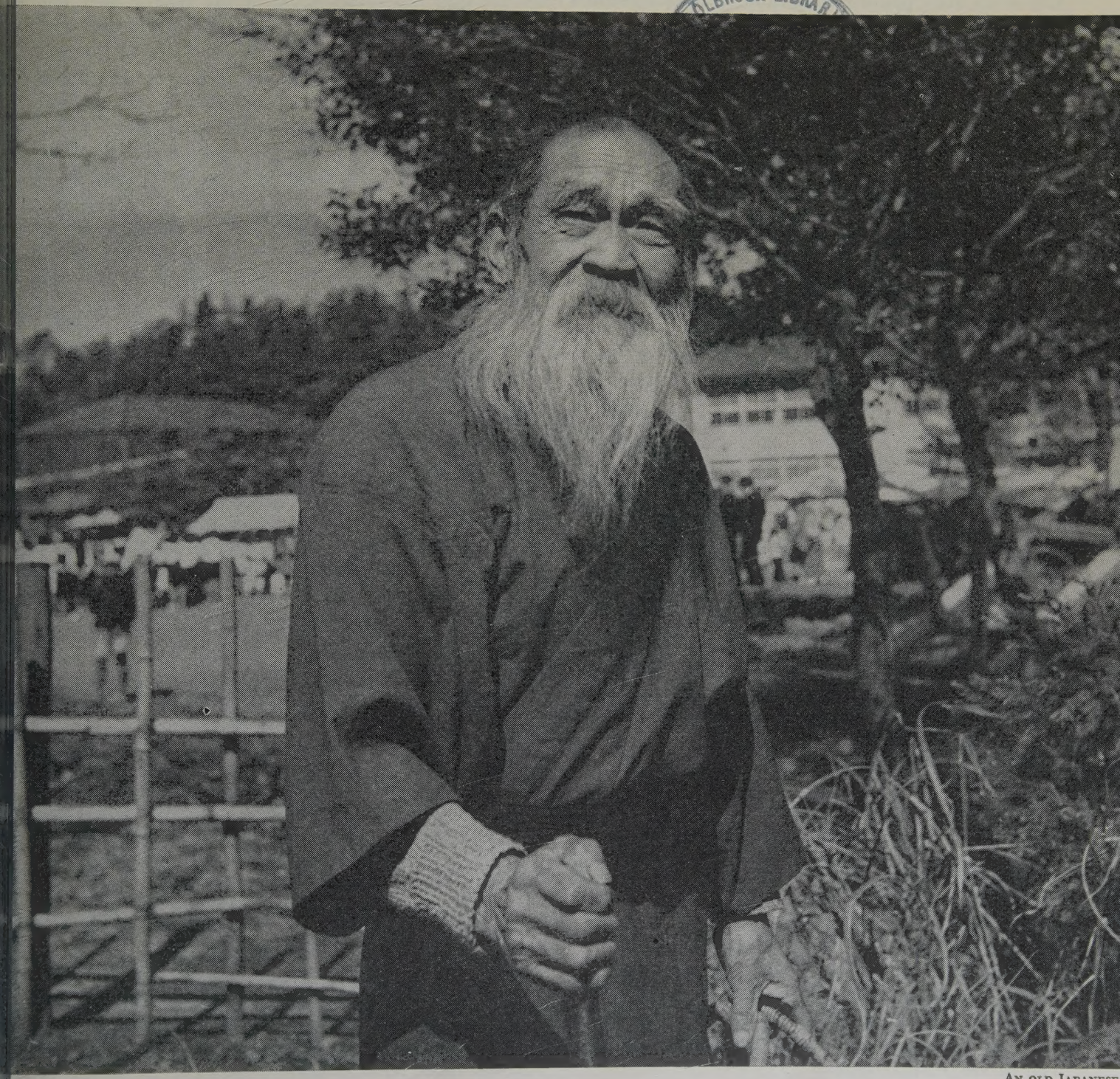
the Alliance Weekly

APRIL 3, 1957

OLBROOK LIBRARY

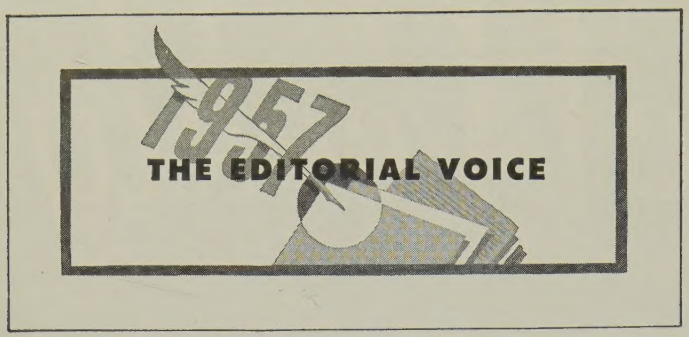


C—MONKMEYER

AN OLD JAPANESE

In this issue

THE MISSIONARY'S STRUGGLE WITH DARKNESS . . . by Dale Crowley, Jr.
FOR SERVICE OR FOR SACRIFICE . . . . . by Walter M. Post



THE VALUE OF A SANCTIFIED IMAGINATION

Like every other power belonging to us, the imagination may be either a blessing or a curse, depending altogether upon how it is used and how well it is disciplined.

We all have to some degree the power to imagine. This gift enables us to see meanings in material objects, to observe similarities between things which at first appear wholly unlike each other. It permits us to know that which the senses can never tell us, for by it we are able to see through sense impressions to the reality that lies behind things.

Every advance made by mankind in any field began as an idea to which nothing for the time corresponded. The mind of the inventor simply took bits of familiar ideas and made out of them something which was not only wholly unfamiliar but which up to that time was altogether nonexistent. Thus we "create" things and by so doing prove ourselves to have been made in the image of the Creator. That fallen man has often used his creative powers in the service of evil does not invalidate our argument. Any talent may be used for evil as well as for good, but every talent comes from God nevertheless.

That the imagination is of great value in the service of God may be denied by some persons who have erroneously confused the word "imaginative" with the word "imaginary."

The gospel of Jesus Christ has no truck with things imaginary. The most realistic book in the world is the Bible. God is real, men are real and so is sin; and so are death and hell, toward which sin inevitably leads. The presence of God is not imaginary, neither is prayer the indulgence of a delightful fancy. The objects that engage the praying man's attention, while not material, are nevertheless completely real; more certainly real, it will at last be admitted, than any earthly object.

The value of the cleansed imagination in the sphere of religion lies in its power to perceive in natural things shadows of things spiritual. It enables the reverent man to

"See the world in a grain of sand
And eternity in an hour."

The weakness of the Pharisee in days of old was his lack of imagination, or what amounted to the same thing, his refusal to let it enter the field of religion. He saw the text with its carefully guarded theological definition and he saw nothing beyond.

"A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more."

When Christ came with His blazing spiritual penetration and His fine moral sensitivity He appeared to the Pharisee to be a devotee of another kind of religion, which indeed He was if the world had only understood. He could see the soul of the text while the Pharisee could see only the body, and he could always prove Christ wrong by an appeal to the letter of the law or to an interpretation hallowed by tradition. The breach between them was too great to permit them to coexist; so the Pharisee, who was in a position to do it, had the young Seer put to death. So it has always been, and so I suppose it will always be till the earth is filled with the knowledge of the Lord as the waters cover the sea.

The imagination, since it is a faculty of the natural mind, must necessarily suffer both from its intrinsic limitations and from an inherent bent toward evil. While the word as found in the King James Bible usually means not imagination at all, but merely the reasonings of sinful men, I yet do not write to excuse the unsanctified imagination. I well know that from such have flowed as from a polluted fountain streams of evil ideas which have throughout the years eventuated in lawless and destructive conduct on the part of men.

A purified and Spirit-controlled imagination is, however, quite another thing, and it is this I have in mind here. I long to see the imagination released from its long imprisonment and restored again to its rightful place among the sons of the new creation. What I am trying to describe here is the sacred gift of seeing, the ability to peer beyond the veil and gaze with astonished wonder upon the beauties and mysteries of things holy and eternal.

The stodgy pedestrian mind does no credit to Christianity. Let it dominate the church long enough and it will force her to take one of two directions: either toward liberalism, where she will find relief in a false freedom, or toward the world, where she will find an enjoyable but fatal pleasure.

But I wonder whether this is not all included in the words of our Lord as recorded in the Gospel of John: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (16:13, 14).

To possess a Spirit-indwelt mind is the Christian's privilege under grace, and this embraces all I have been trying to say here.

●

THE RELATIONSHIP MAKES THE DIFFERENCE

Those who have once tasted the sweetness of union with God do not find it very hard to be detached from earthly things.—Jean Nicolas Grou.

The Missionary's Struggle with Darkness

By DALE CROWLEY, JR.

I. The Language Barrier

WE know that it is the desire of God to reach every human being on earth with the story of His love and grace. But we also know that in many thousands of cases there has been no member of a particular language group who knows the story of His love. This means that someone else of a different language must learn a new language in order to tell the story to those people.

In other cases the problem is that there are not enough men and women who know the language and therefore others must learn it. This task of language learning is inevitable in foreign missionary work. It is a difficult task; it is a commonplace task; it is a most important task.

Remember that at some time many hundreds of years ago, at some place, someone had to learn certain languages in order to tell our ancestors the story of Christ for the first time!

The Japanese language is one of the thirteen major languages of the world; just a few years ago a certain committee in the United Nations declared it the most difficult of the thirteen.

After the war many enthusiastic and sincere preachers and missionaries went from America to Japan, saw the apparent willingness of the Japanese to accept Jesus Christ, realized the difficulty of learning the language in order to tell the eager multitudes and then glibly declared that it was not necessary to learn the Japanese language, that all that was necessary was to hire interpreters, travel the length and breadth of the land, preach the gospel through interpreters and reap the harvest. Some people said the harvest would be the entire land of Japan. "Don't waste your time studying the language," they advised. "You don't need it."

Almost all traces of such an absurd idea have now disappeared, but I relate this strange phenomenon of a few years back in order to point out to you the reality of the linguistic problem in foreign missions.

I am assured that the problem is dealt with in the Word of God. "In the beginning was the *Word,*" declares John 1:1. "The *Word* was with God and the *Word* was God." What does this mean? It is very simple. A word is a means of expression; it is a means of communication from one rational being to another. In the beginning was the Word, the expression of God's own heart. This Word, the expression of God's heart, was with Him. And then we are told that this Word, this great Expression, is the same as God Himself. We all know that the reference is to our Lord Jesus Christ. Jesus Christ is the very *expression* and *communication* of God to man. He is therefore called the *Word.* So we can see that one of God's primary desires is communication. And this communication is accomplished by means of words and language. How important then is language, and how precious the gift of words!

This is the first of four articles which were originally given over "The Right Start for the Day" radio program in Washington, D. C. Mr. Crowley is a missionary to Japan, and while the articles refer to the specific conditions which confront missionaries to that land, yet the same problems are faced in every mission field. We believe that more intelligent praying will result from the reading of these articles.

How necessary it is also that we communicate with a man in his own tongue, telling him of the true God and of His Son, Jesus Christ, and of His love and salvation.

I believe that if we are to do an effective work on the foreign mission field the language of the people must be mastered, regardless of how difficult it is, regardless of how long it takes to learn it, regardless of how many souls seem to be perishing while we are at the task. *It must be mastered.* I can think of two good reasons for this and they are somewhat related, I suppose. Christ said, "Out of the abundance of the heart the mouth speaketh." That statement of Christ's was made real to us as we became familiar with the Japanese language.

We found that the very culture of the Japanese was revealed in their language. We found that their thought patterns, the conditions of their heart and life, were inseparably bound together with the words they use in everyday language. To think that we could deal with a man about his soul and about his relation to the true and living God without knowing his language, or through interpretation, was utter folly.

Here is an illustration: The Japanese are known to be very indirect in their approach and personal contact. This is very annoying and even disconcerting to us American missionaries who are accustomed to being very direct and pointed, particularly in our Christian contacts. But the Japanese, when talking with you, will refer to you in the third person in their speech, not in direct second person. If Mr. Tanaka met you, Mr. Smith, on the

street, he might talk to you like this: "How is Mr. Smith today? I heard Mr. Smith was sick last week. How is Mr. Smith now?" In other words, he talks to you indirectly about yourself.

"Out of the abundance of the heart the mouth speaketh," said Christ, and if for some reason people are, like the Japanese, indirect in their human relations, their language will reflect it, and it does! Further, if we as ministers of Christ are to deal with the secrets and motives and sins of the heart, we must speak the language of those people. Salvation is a personal, direct matter with every individual, and unless we are able to deal with the socially-indirect Japanese in their own language, we will be unable in an acceptable way to make the gospel of Christ a pointed, personal matter to the individual. Therefore, I repeat, it is imperative that we learn the language in order to understand the heart of a people.

The second reason I am convinced that the language must be mastered is this: The dictionary definition or translation of English words does not always convey in Japanese the same meaning we have when we use the English word. Especially in Biblical and spiritual matters there is difficulty. For instance, if you look in the Japanese dictionary for the word "love" you will find a word which does not have the sacrificial, tender meaning that our word has. It means, rather, a love more on the order of human passion or lust. There is no word in Japanese, as far as I know, which conveys the same meaning as our word "love." Therefore, when we begin to tell of the love of God, unless we explain and define skillfully and adequately, there will not be aroused a true appreciation for the great love of God which caused Him to give His Son to die for our sins. Of course, in all these linguistic problems we trust the Holy Spirit of God to illumine and enlighten despite our lack of wisdom and knowledge.

And then you will be shocked to know that there is no word in all the Japanese language which conveys the meaning of our English word "God." When we say "God" we are referring to the one supreme Being, the all-wise, all-powerful Creator. The usual word for God in the Japanese language does not convey this meaning; it means rather "any one or any number of a plurality of eight million animate or inanimate beings which are in some way considered to be superior to man." And this is the word which appears throughout the Japanese Bible. So you can see that in order to preach the Christian faith and the gospel of Jesus Christ with our concept of God, we must be able adequately to qualify the existing word for God and then use it with clear definitions and explanations concerning the true nature of God; otherwise the Japanese will merely try to incorporate the God of the Bible into their polytheistic scheme. And this is exactly what has happened in thousands of cases where the foreign preacher has not been aware of the problem.

We have considered two words—love and God. Put them together and you see how meaningless they are to the Japanese listener. "The love of God" comes out in Japanese something like this: "The human passion of one or many of the millions of polytheistic deities." We Christians view this as more than a mere linguistic problem; it is another illustration of how Satan has operated even in the field of language to blind lost men and women lest the light of the glory of Jesus Christ shine on their darkened souls. Only through diligent, consecrated and practical language study can we wage the war victoriously. And this battle is being fought all over the world right now—foreign missionaries trying to remove the barriers that stand between their hearts, full of the grace of God in Jesus Christ, and the hearts of other people whose words and concepts are entirely different.

Here is another example: In English we have two words, similar but very different in implication: sin and crime. "Crime" is immediately understood to mean offenses committed against the state or civil government. "Sin" means all offenses, whether public or private, in the spirit or in the body, committed against one's self, another, the civil government or God.

There is no well-defined word for sin in Japanese, for in the Japanese culture there has been no need for any word stronger than our word "crime" to indicate offenses which one might commit. You can see that this is one of the greatest problems we face in Japan. In preaching the gospel we cannot be content to use the Japanese word for sin, which really means crime. We must qualify it and explain and define it.

Again, to Christians this is more

(Continued on page 11)

Spread the Tidings

Souls in heathen darkness lying,
Where no light has broken through,
Souls that Jesus bought by dying,
Whom His soul in travail knew,—
Thousand voices
Call us o'er the waters blue.

Christians, hearken: none has taught them
Of His love so deep and dear;
Of the precious price that bought them;
Of the nail, the thorn, the spear;
Ye who know Him,
Guide them from their darkness drear.

Haste, O haste, and spread the tidings
Wide to earth's remotest strand;
Let no brother's bitter chidings
Rise against us when we stand
In the judgment,
From some far, forgotten land.

—Mrs. Cecil F. Alexander.

VOLUME 92 NUMBER 14

the Alliance Weekly

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. Simpson, *Founder*
H. M. Shuman, *President-Emeritus*
Harry L. Turner, *President*
Nathan Bailey, *Vice-President*
William F. Smalley, *Secretary*
Bernard S. King, *Treasurer*

A. W. Tozer, *Editor*
Charles E. Notson, *Assistant Editor*
Anita M. Bailey, *Managing Editor*

Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to The Alliance Weekly, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

Christ and the Scriptures

By ARTHUR PETRIE, TH.D.

THE Spirit-taught Christian accepts the testimony of the Lord Jesus to the Scriptures as decisive and final. The Lord testified of the Scriptures in the following ways:

1. He acknowledged their divine *authorship.* He quoted the written words of Moses and acknowledged them to be "the word of God." He said: "For laying aside the commandment of God, ye hold the tradition of men." And again: "Full well ye reject the commandment of God, that ye may keep your own tradition." He called the Law of Moses "the word of God" (Mark 7:13). On another occasion the Lord called the Scriptures "his word," meaning God's Word: "Ye have not his word abiding in you." Then He immediately said, "Search the scriptures" (John 5:38, 39).

Though the Bible has come to us in the words of men, yet it is in truth the Word of God (1 Thess. 2:13).

2. Christ also acknowledged their *antiquity.* He said of the writings of Moses, "He wrote of me" (John 5:46). It is certain that He had an eye to the first Messianic prophecy —Genesis 3:15. It is the first direct reference to Christ in the Bible, that is, to Christ as "the seed" of the woman (see Gal. 3:16; 4:4). He thereby acknowledged the great antiquity of the Book of Genesis. He very definitely ascribed the Book of Exodus to the pen of Moses (Mark 12:26): "Have ye not read in the book of Moses . . . ?" The quotation used is from Exodus. Christ is everywhere prophesied of in the five books of Moses, and when the Lord said of him that "he wrote of me," He established their great antiquity. The books of Moses, the Pentateuch, are the most ancient extant books in the recorded history of mankind.

3. The Lord acknowledged the *authenticity* of the Scriptures. By authenticity is meant the historical accuracy of the facts as recorded and the reliability of them, the worthiness of their acceptance prima facie. He testified to the authenticity of Genesis 1 and 2 (Mark 10:6-8); of the authenticity of Genesis 3 (John 8:44) and also the authenticity of Genesis 4, where Satan is first seen as "a murderer," so named by the Lord in John 8:44. He taught that the experience recorded of Jonah was factual and not allegorical, as some believe today (Matt. 12:30-41). The authentication by the Lord Jesus is enough and is accepted by the Spirit-taught Christian.

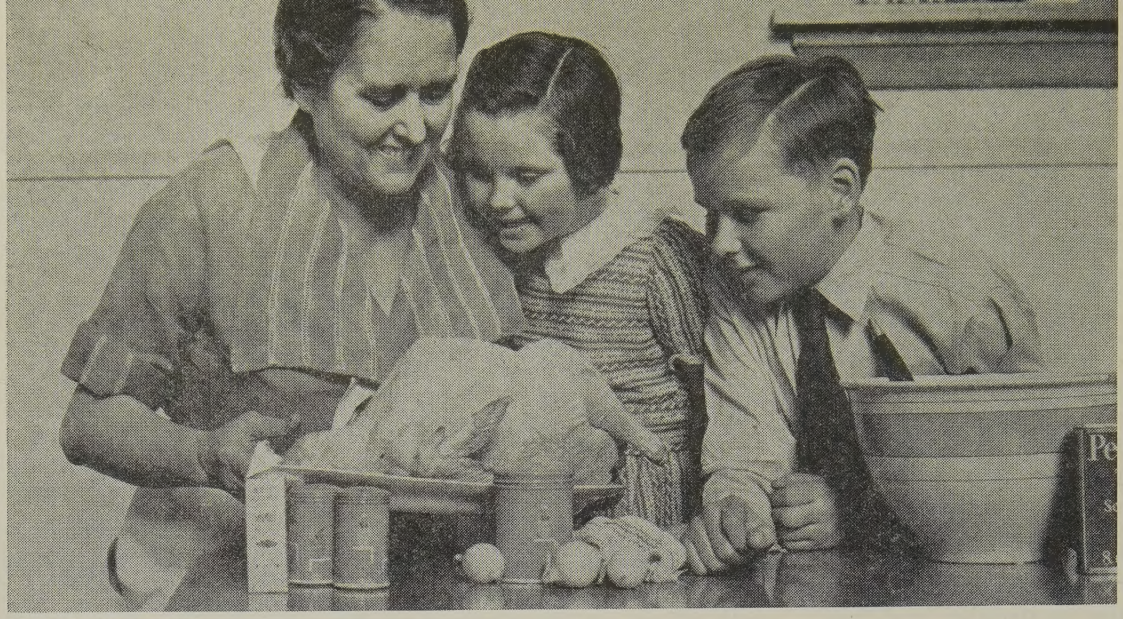
4. He acknowledged their *permanency.* When He often said "It is written" He used a word, *gegraptai,* which means "It has been written and remains written." It indicates the permanency of the Scriptures. He showed the enduring quality of the Scriptures when He said, "The scripture cannot be broken" (John 10:35). Again He showed it when He said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). "The word of our God shall stand for ever" (Isa. 40:8). Hallelujah!

5. He acknowledged their *applicability.* Though their teachings are of the most ancient date and though spoken to peoples of ancient times, He showed they are useful to us now and speak to people of all ages and of all classes and conditions. He said to some of His time, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice" (Matt. 9:13). He was quoting the ancient prophecy of Hosea. Matthew Henry says: "The Scripture is teaching to this day, though the penmen of it are gone."

6. Christ acknowledged the *authority* of the Scriptures. The "rich man" thought the word of a man returned to earth from Hades would be powerful and authoritative enough to turn sinners to God (Luke 16: 19-31). The Lord showed that it would not. He showed the authority of the Bible when He said: "They have Moses and the prophets; let them hear them" (Luke 16:29).

7. He acknowledged their *ability.* He showed that the Scriptures have power to overcome Satan: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him" (Matt. 4:10, 11). He acknowledged their ability to sustain the soul in temptation by His use of the Word of God in His own temptation.

Thank God for the testimony of Christ to the Scriptures. From Him we are assured that they are of divine authorship, of great antiquity, of trustworthy authenticity, of enduring abidingness, of present-day applicability, of heavenly authority and of powerful ability. ◆ ◆ ◆



H. ARMSTRONG ROBERTS

Saints of the Pots and Pipkins

By DR. HERBERT LOCKYER

IF when Rome was mistress of the world there were saints in Caesar's household, there are certainly hundreds of saints today scattered over the homes of the nation. Nobly they spend the major part of their time at the sink, washing clothes and dishes, and around the house tackling daily innumerable chores.

Has anyone ever counted up how many pieces of clothing and dishes a woman washes in a year, how many beds she makes, how many floors she sweeps, how many socks and stockings she darns, how many meals she prepares, how many errands she runs?

One Monday morning, traveling by train to London, I was impressed by row after row of newly washed clothes suspended on lines, stretched from windows or from garden poles. That mass of washing revealed that scores upon scores of women had risen early and spent a hard hour or two at the sink or washtub, and at night would have to spend further time ironing the wash—if dry.

These daily toilers, who have little freedom from the monotony of housework, cannot join the army of male workers whose ignoble slogan is "the same wage for a shorter work week." Faithful mothers and housewives cannot strike for a forty-hour week. While modern gadgets may help to reduce mother's task (if she can afford an automatic washer and dryer), it is still true that "woman's work is never done." A quaint fifteenth century writer said:

"Some respite to husbands the weather may bring,
But housewives' affairs have never an end."

These saints of the pots and pipkins are no time-servers. They have to be first up in the morning and last to bed at night. After the rest have retired, these "noble housekeepers who need no doors" toil on at numerous duties.

Why are so many household saints able to transform a sink into a sanctuary? How is it they can see the glory in the commonplace and honor God in the plain path of duty? Without doubt, they personify the one old George Herbert wrote of:

"A servant with this clause
Makes drudgery divine;
Who sweeps a room, as for Thy laws,
Makes that and th' action fine."

Theirs is the nobility of labor, for many of them believe with St. Teresa, reformer of the Carmelites, that "God walks among the pots and pipkins"—a phrase Miss Cicely Hallack based her brief but beautiful poem on:

"Lord of the pots and pipkins, since
I have no time to be
A saint by doing lovely things and vigiling with Thee,
By watching in the twilight dawn,
and storming heaven's gates,
Make me a saint by getting meals,
and washing up the plates."

House-saints, believing with Browning that *"all* service ranks the same with God" and that "the path of duty is the way of glory," are ever inspired by the example of Jesus, who knew all about housework and doubtless, as a boy, helped His mother with her tasks. How effectively He could draw spiritual lessons from ordinary home life!

"When I am tempted to repine
That such a humble lot is mine,
Within I hear a voice, which saith—
'Mine was the streets of Nazareth.'"

The trivial round and the common task are ennobled when accomplished, not for their own sakes merely, but for the sake of Him "who doeth all things beautiful." Monotonous drudgery and uncongenial work take on a different hue when Christ is recognized as Head of the house. When "prayer-gleams fall upon our cares and crosses," then the lowliest deeds become transfigured. Alexander Pope has the encouraging word for all saints of the sink:

"Honour and shame from no condition rise.
Act well your part; there all the honour lies." ◆ ◆ ◆

DAVID R. ENLOW, Editor

AT HOME

Southern Baptists launch World Missions year: The Southern Baptist Convention launched its World Missions Year by sending a check for $2,241,253 to its foreign mission board. This is the largest single amount ever sent to one agency in the history of the denomination.

●

Reports attendance increase of sailors at services: Rear Admiral Edward B. Harp, Jr., Navy Chief of Chaplains, said in Memphis, Tenn., that attendance of sailors at religious services has "doubled and tripled" in the past four or five years. He gave at least some of the credit to a concentrated program of "character education" started by the Navy several years ago.

●

Sunday school contest boosts enrollment: Churches competing in a six-week Sunday school attendance contest sponsored by *Christian Life*, Protestant monthly published in Chicago, reported a total gain of nearly 170,000 pupils as a result of the competition, according to Robert Walker, editor of the magazine. Named grand prize winner was the First Presbyterian Church of Bremerton, Wash.

ABROAD

Australian Anglicans report on church in China: Eight Anglicans from Australia, back from a 15,000-mile tour of the Chinese mainland, have reported that they found the Anglican Church there free to preach Christianity and to publish books and other literature. The group, invited by Bishop G. T. Chen, head of the Church in China, was led by the Most Rev. Howard W. K. Mowll, primate of the Church of England in Australia and a former bishop of the Chinese Church. Dr. Malcolm MacKay, minister of a leading Presbyterian church in Sydney and a former secretary of the Australian Council for the World Council of Churches, contended that the Chinese had carefully rigged all the Australians saw and heard. "The churches in China are as free as a tiger in a cage," he said.

●

Episcopal leaders approve Latin American seminary: Establishment of a new theological seminary in Puerto Rico to serve the needs of the Protestant Episcopal Church's Latin American missionary field was "approved in principle" at Greenwich, Conn. The action was taken by the Church's national council at its annual meeting. The council voted that part of the church school missionary offering for 1959 be allocated for the capital needs of the proposed school.

●

Church official criticizes dial-a-Scripture plan: A Presbyterian official criticized plans announced by the Australian Postmaster General to provide telephone service under which subscribers can dial to hear Scripture passages. Rev. A. Dougan, moderator of the Presbyterian Church of New South Wales, called the idea "undignified and almost a guessing game of finding what passage from the Bible will be given."

MISSIONS

Tzeltal Indians respond to gospel: After seven years among the Tzeltal Indians of Mexico the Wycliffe Bible Translators report that more than four thousand members of this ancient tribe have left their pagan customs to follow Christ. The New Testament in the Tzeltal language has recently been published by the American Bible Society. The receiving of Scripture portions in their own language has been an incentive for them to learn to read and write, and many Tzeltals have become literate. All gospel services are held in the tribal language under the direction of the Tzeltals themselves.

PEOPLE

Sacramento minister wins top Freedoms award: A top award of one thousand dollars and a gold medal were presented at Valley Forge, Pa., by Freedoms Foundation, Inc., to Rev. Harry B. Schultheis, of Sacramento, Calif. He was the leading winner in the spiritual values category of the foundation's annual awards. Mr. Schultheis, minister of the nondenominational Freedom Memorial Church in Sacramento, was honored for a sermon entitled, "Will America Increase Its Greatness?"

PEOPLE SAY

Bishop W. Angie Smith, of Oklahoma City: "We are vitally interested in numbers, for each number represents a person. But we cannot afford to sacrifice any part of our real gospel to accomplish a goal." Conversions, he added, do not automatically "make a saint out of a sinner. . . . Membership in a church does not necessarily signify perfection."

●

Navy Secretary Charles S. Thomas: "Our greatest power is always to be found in the workings of the Holy Spirit and in a united Christian purpose."

THE PRESS

Asks increased devotional materials for blind: A plea for increased distribution of braille and recorded devotional materials for the growing number of blind persons in the United States was made in New York by Dr. Dwight C. Smith, general secretary of the John Milton Society for the Blind. The agency is sponsored by nearly sixty Protestant denominations.

WELDON B. BLACKFORD, Editor

One thing above others disturbed me during the past eighteen months at home. It seemed to me that young people are not responding to the claims of the Great Commission as I have seen them respond in former years. Can it be that God has ceased to call in these last days; or is it that we have ceased to hear?

God's call may be in the rock-rending wind for a few; it is in the still small voice for most of us. To hear demands a willingness to do God's will, a sincere, persistent searching to ascertain that will. It was as a college student in an eastern city that I got alone with God and His Word and sought until I knew His will for my life. I have had no regrets for what I did that day.

I have also observed a marked reluctance on the part of Christian young people to give themselves wholly to the will of God. This indecision was particularly noted among the fellows I met. Have the claims of modern America taken precedence over the claims of the gospel? Are the material realities of America more compelling than the spiritual verities of God's kingdom?

The way I chose to follow, in the will of God, has led me into certain hardships and difficulties which likely would have been unknown in other areas of employment. I also realize this may be but another beginning of these difficulties. Yet above and beyond these circumstances is the wonderful, rewarding experience of being in the center of God's will.

I have never regretted that long ago I settled to go God's way. Nor am I sorry that I sought until I knew what God's will was for my life. I only covet this same blessed knowledge for each young person, and pray that the claims of Christ will become paramount in their lives.

I'd Rather Be Here Than Anywhere Else!

By REV. ROBERT COWLES

Missionary of The Christian and Missionary Alliance to the Philippine Islands

Many hours behind me are the white sands of Honolulu's beautiful Waikiki Beach, tiny Wake Island and the lonely wastes of Guam.

Pan American's Boeing Clipper lumbers across the night's blackened sky; the muffled thunder of exhaust and the persistent vibration of motors are my only reminder that we are flying two miles above the earth.

Within the hour this silver giant will step down through the layers of soupy white clouds veiling western Luzon and race across the lighted runway at Manila's International Airport. Minutes later I'll step out onto Philippine soil again, ready to begin splicing the threads of a task severed almost two years ago when polio struck me.

I know from experience the tangle of governmental red tape that awaits me, the frustration of Oriental indecision, the discouragement of little fruit, the loneliness of distant places. I know, too, that I shall miss the super highways, the attractive shopping plazas, the luxuries of twentieth century America. Yet, as I write these lines less than an hour from my destination, I can honestly say that I would rather be here than anywhere else. The assurance of my commission to return to the Philippines is as certain as the swift progress of this great plane across the predawn sky. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

The Contest Corner

The members of the team which took first place in the Missions division of the 1956 AYF Program Contest are pictured below. They are members of the AYF in DuBois, Pennsylvania.

It took the encouragement of an adviser, the coöperation of the team and good hard work to produce the kind of material they sent to the National Youth Office. But they did it—and won!

AYF Guide

Bible reading plan for school days

April 8-12

Monday .....Genesis 30:1-26
Tuesday .....Psalm 33
Wednesday ....Matthew 5:1-32
Thursday .....Psalm 80
Friday .....Acts 17:15-34

AYF team of DuBois, Pa., winners of the Missions program in the 1956 contest

For Service or for Sacrifice

By REV. WALTER M. POST

In 1939, when missionaries of The Christian and Missionary Alliance entered the newly discovered Wissel Lakes area of New Guinea, they appealed for teachers from the Indonesian churches. Occasionally they have been mentioned in connection with the pioneering in the heart of New Guinea, but this is the first time a complete picture has been given of their part in the work. They have displayed a true missionary spirit and have endured as good soldiers of Jesus Christ. The November uprising among the Kapaukus has highlighted the devotion and sacrificial love of these workers of whom Mr. Post writes in warm appreciation.

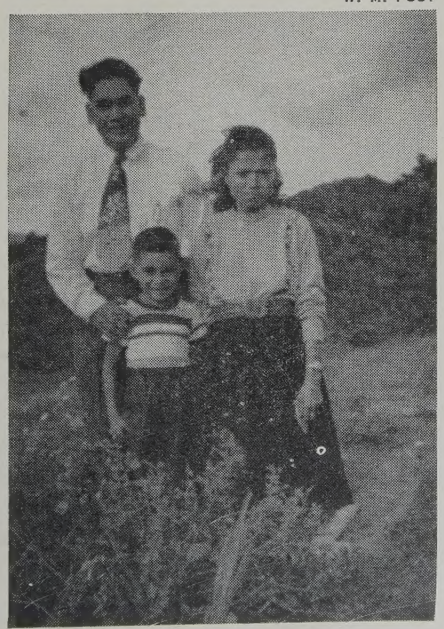
SOON after the interior of New Guinea was opened to the gospel, several qualified Indonesian schoolteachers volunteered for service there. One teacher, who had been attending some classes in the Makassar Bible School, was among them. He had had many years experience, but his age was against him. He was fifty years old.

When I told him of the arduous walk up the trail from the coast and of the rugged character of pioneer life in New Guinea, suggesting that perhaps it might be too much for him, he looked me straight in the eye and said quietly, "Tuan, I belong to the Lord and I believe He is calling me to New Guinea. If it should please Him to call me Home from there, I am quite ready for that. But I wish to give Him what time is left to me in taking Christ to that dark land." So "Uncle" Tasing came to New Guinea. After a year and a half of faithful service at one of the outstations he took ill and died. We tenderly laid his body to rest in the little cemetery overlooking the settlement of Enarotali—the first member of our Mission to give his life for the people of New Guinea.

Indonesian workers, including Dyaks from Borneo, have played no small part in the opening and developing of the work in New Guinea. They have assumed their full share of the dangers, hardships, trials, difficulties and problems. At the opening of our first station among the Kapaukus in 1939 they were on hand. When the first missionary went to the Moni area he had an Indonesian worker with him, and on difficult exploratory trips to the interior one of the most valuable members of the party was an Indonesian worker. If there was danger, they were more quickly exposed to it because most of them worked on outstations where police protection was not immediately available. We are deeply thankful to God for His grace manifested in their lives.

Of those with us at present, all but one are graduates of the Makassar Bible School. They are seasoned, experienced workers, several of them having labored in Borneo before coming to New Guinea. Consider the years of service they have had with our Mission. Including the years spent in the Bible School, Messrs. Tetelepta, Lesnussa and Unggu have been with us twenty-one years, Mr. Paksoal, Mrs. Tetelepta and Mrs. Lesnussa eighteen years, Mr. Rumaseb sixteen years, Mr. Mustamu eleven years, and Mr. Titaheluw ten years. Mr. Laturiuw came to us about two years ago. Since Indonesia secured its independence and New Guinea remained under Dutch control, they are not able to return to their homeland, so they have all been laboring for six, seven or eight years without a furlough.

Mr. and Mrs. Lesnussa, who were killed by Kapaukus in New Guinea last November, and their son Johnny, who survives.
W. M. POST



The work of our Indonesian brethren is as difficult as it is important. They are the teachers of our subsidized grammar schools, and this means a daily grind from 7: 30 A.M. to 1:00 P.M., six days a week, 240 days a year. The Dutch educational requirements are high and stringent. Besides that, these men usually hold services on Sundays, build their own houses, schools and churches, supervise school gardens, hold inquirers' classes, visit the Christians and do many other odd jobs usually waiting to be done on an outstation.

To help you appreciate what it means to try teaching a group of unruly, wild Kapauku urchins, we should give you a few facts of native life. In at least one important respect the Kapaukus are even more primitive than the tribes of the Baliem Valley. That is, they do not recognize any constituted authority. There are no village chiefs. Every man does what is right in his own eyes. There are influential men, but often as not their advice is not fol-

lowed. To face a class of Kapauku youngsters who know practically nothing of discipline presents a problem of juvenile delinquency with a vengeance.

Of course, one of the main problems is attendance. When a teacher spoke to a parent about his child who had missed several days from school, the parent with an air of finality replied, "He just does not want to go to school!" On one occasion a native government official on a visit to one of our schools wanted to give the teacher some help on this problem. Asking the teacher to point out one of the delinquent boys he asked him to come to the front of the room. Binding his hands and feet with some cord he said to the pupils, "Now this is what we are going to do to those children who remain away from school." The result of that experiment was that the boy used as an example disappeared and never came back.

Notwithstanding the difficulties and discouragements, our brethren have done an excellent job. They love the Kapaukus and are loved by them. Several pupils from these grammar schools have come to our Bible school and about sixty of them are continuing their studies in grades four to six of the continuation school taught by Miss Elze Stringer. They have been used of the Lord to lead a considerable number of their pupils to Christ. A large proportion of the Kapauku converts have come from the students in their schools.

The lives of our Indonesian brethren have been threatened on various occasions. Once when a Kapauku girl died near the outstation where Mr. and Mrs. Rumaseb were located, the local witch doctor divined that Mrs. Rumaseb had eaten the little girl's soul and plans were made to take her life. The Rumasebs were then transferred to Enarotali.

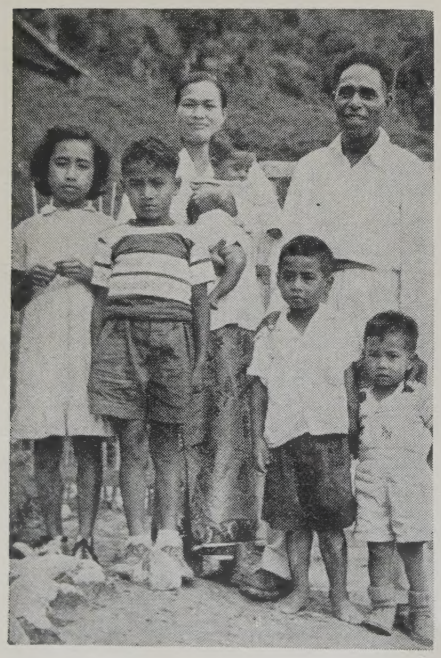
On another occasion one of the schoolboys drowned in Lake Paniai. He and some schoolmates had asked the teacher if they might go home across the lake for the week end. He gave permission but told them to wait for the wind and waves to subside, lest they should have an accident. The boys did not wait, however, and as they neared the opposite shore their canoe overturned. Though the boys were all good swimmers, one of them became panicky and drowned. When news of the accident reached the parents and relatives they were furious and blamed the resident teacher. Had not the two surviving boys intervened and protected him, the teacher would have been killed.

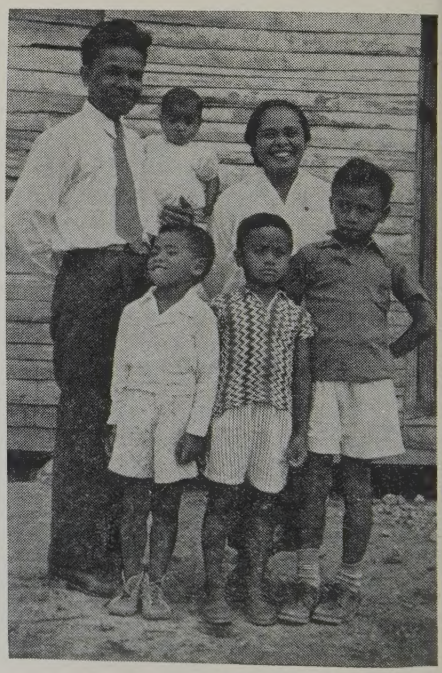
The greatest sacrifice demanded of our Indonesian fellow workers came last November. On a beautiful, clear Sunday morning on the outstation of Obano Mr. Lesnussa held his regular church service and Mrs. Lesnussa taught her Sunday school class. Mr. Lesnussa's text that Sunday was from James 4:14, "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." He little realized that his own life was to be snuffed out within an hour or two.

After the service the Lesnussas went home and began preparing dinner. About twelve o'clock, hearing a commotion at the home of his neighbor, Mr. Lesnussa went to see what it was. He had not gone far when he realized it was a concerted attack by Kapaukus on all foreigners. He hurried back, but by the time he reached his house warriors had popped up from the deep grass around the compound and soon he had several arrows in his body. With the help of a Christian native he succeeded in entering the house and closing the door, but the frenzied Kapaukus broke down the door and completed their murderous deed. They also killed Mrs. Lesnussa and two Indonesian children who were boarding with them.

Mr. Rulan Lesnussa had come to the Makassar Bible School as a lad of seventeen in 1935. His wife (*nee* Francina Jacob) had been a pupil in Mrs. Post's Sunday school class in the Makassar Gospel Tabernacle before she entered our Bible School in 1938. Both were excellent students. Mr. Lesnussa spent several years of his ministry, both before and after the war, among the Dyaks of East Borneo. After their marriage in 1947 they came to New Guinea and served the Lord faithfully and well until He took them Home last November. The New Guinea Mission has lost two valued and devoted workers. Their only son, Johnny, a boy of eight, was in Enarotali at the time of the murder and survives them.

The Lord has wonderfully sustained the parents of the two children, Martha Rumaseb (aged ten)





Since the Rumasebs (left) lost their daughter Martha (extreme left) they have had another little girl born to them. Martha was attending the Mission school at Obano and living with the Lesnussa family when they were attacked by the Kapaukus.

The Paksoals (right) have buried two children in New Guinea. Robbie, who was killed at Obano, is standing on the right. Both of these families have shown a true Christian spirit in the midst of their sorrow.

PHOTOS BY W. M. POST

W. M. POST

The Lesnussas in front of the chapel at Obano, which was burned

and Robbie Paksoal (aged 9), who were killed with the Lesnussas. The two mothers wept beside the coffin which contained the two bodies as it lay on the dock the day they were brought over from Obano. Yet we have heard not one word of complaint from them—either against the Lord or against the Kapaukus.

Not many days before the incident little Robbie Paksoal had told his mother that he would like to be a teacher like his father when he grew up and tell the Kapaukus about Jesus. Several times Martha mentioned that although she did not want to become a schoolteacher, she did want one day to become a worker who gave out the gospel. Though it was difficult for the parents to understand why the Lord permitted their children to be taken in this way, it was wonderful to see how He enabled them to believe that He does all things well. Mrs. Rumaseb told one of the missionaries that each time she seemed to be overcome with grief, there came into her heart wave after wave of comfort that upheld her.

It was a sad and heavy-hearted group that trudged up the hill from the church to the cemetery above Enarotali to lay to rest these devoted fellow laborers and the two children. Our hearts went out to the parents on this sorrowful occasion. This was the second son the Paksoals had buried here. Yet after a short message given by Rev. Unggu, our good Brother Paksoal, the father of Robbie, asked for the privilege of giving his testimony in song. He then stepped on to the mound of yellow clay beside the open grave and in a broken, faltering voice sang "When the Roll is Called up Yonder" in Kapauku (his own translation). So forgetful did he seem of himself that one of the brethren, fearing he might lose his balance and fall into the grave, held on to his coat. By the time he finished there was scarcely a dry eye left among the bystanders. Looking toward that day and that blessed hope, he knew his loved one was asleep in Jesus. It was a wonderful testimony to the Kapaukus.

From their earliest history the Moravian missionaries have had for their emblem the head of an ox. It appears still on their church letterheads, and underneath are the words, "For Service or for Sacrifice." That also expresses the attitude of our Indonesian fellow workers. God has given them the honor of laying down their lives for the Kapaukus. They have not died in vain. Their sacrifice is a seed which has been planted in the ground in order that it should bring forth abundant fruit. Six graves in a humble little cemetery on the hillside above Enarotali are mute evidence of their devotion and consecration—the result of God's grace in them. ◆ ◆ ◆

The Struggle with Darkness

(Continued from page 4)

than a linguistic problem. Out of the heart a man speaks, said Christ, and this weak concept of sin in the Japanese language reveals to us the Japanese heart—that there is practically no conviction of sin, no solid standard of morality by which to judge actions. What a farce it has been for certain pastors and evangelists to go from America to Japan, preach by interpretation, glibly use "love," "God," "sin" and many other such expressions, and then report hundreds and even thousands of converts at one meeting!

This is a little idea of some of the language problems which foreign missionaries face, for although this article has been concerned with the problems peculiar to Japan, it is applicable to the whole world missions situation.

I beg you to pray for missionaries and linguists and Bible translators all over the world. These problems are some of the most vital and their solution is most basic to the establishment of solid work. There may be some reading this who are planning to go to a foreign field in the service of Christ. I encourage you to give the study of language highest priority.

Let us thank God that "in all these things we are more than conquerors through him that loved us." Yes, learning a foreign language in order to communicate the heart of God to lost souls is a spiritual task and one which Satan will oppose from the very outset; but it is a task in which we can be more than conquerors—victorious in Christ. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . So then faith cometh by hearing, and hearing by the word of God." ◆ ◆ ◆

Requests for Prayer

A cable to our headquarters on March 15 stated that Mrs. Walter M. Post, of Enarotali, New Guinea, had turned her knee badly with the possible result of a torn kneecap. Prayer was requested for her.

Pray also for Mrs. A. I. Garrison, of India, who broke her leg early in March. Mrs. Garrison was preparing to return to the States, but will be unable to travel for some time.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. Robert P. McNeel sailed from New York on March 14 for Indo-China, where they are appointed to the Tribes of Viet Nam Mission. Mr. McNeel is a member of the C. & M. A. Church in Clearfield, Pa. Mrs. McNeel's home church is in Gray, Pa. They are both graduates of Nyack Missionary College and have served for the past two years in the Alliance church in Central City, Pa.

Rev. and Mrs. Elmer J. Entz sailed from Vancouver, Canada, on March 15 for their first term of service in India. They are members of The Alliance Tabernacle, Chilliwack, B. C., and served for three and a half years in the pastorate at Kent, Wash. Mr. Entz graduated from the Western Canadian Bible Institute, Regina, Sask., and received the Bachelor of Theology degree from Simpson Bible College. Mrs. Entz, who is the daughter of Rev. and Mrs. F. W. Schelander, missionaries to India, is a graduate of Simpson Bible College and received her R.N. degree from the University of Washington School of Nursing. They will be stationed at Ahmedabad, Gujarat.

Rev. and Mrs. Robert P. McNeel
Tribes of Viet Nam

The New Generation

To *Rev. and Mrs. S. G. Ferrell,* Biloxi, Miss., a son, Samuel Gaynor, Jr., on February 13.

To *Rev. and Mrs. Robert A. Clancy,* North Syracuse, N. Y., a daughter, Elisabeth Ann, on February 21.

With the Lord

Rev. William A. Tenney, minister in The Christian and Missionary Alliance since 1906, went to be with the Lord on February 15 at his home in Williamsport, Pa. He was seventy-six years old. Mr. Tenney's first charge was in Hesston, Pa., and he later served Alliance congregations in Huntingdon, Shippensburg, Waynesboro, Erie, Williamsport, Oak Grove, Bakerstown, Pa., and in Durham, N. C.

The funeral service was conducted by Rev. Joel McGarvey, superintendent of the Eastern District, assisted by Rev. Basil Lesko and Rev. R. S. Jarrett. Mr. Tenney is survived by his wife, Mary Hess Tenney, and two daughters.

Chaplain Promoted

Chaplain Hal D. Carruth, USAR, now on active duty at Fort Polk, De Ridder, La., has been promoted to the rank of captain.

Pastors Institute in St. Paul

The pastors of the Northwestern District met for the second annual mid-winter institute February 18-21 in St. Paul, Minn. Several workers among the American Indians and a few pastors from a neighboring district also attended. Almost 100 persons registered.

Plans for these days of spiritual refreshing were made largely by Rev. L. W. Pippert, District Superintendent, in conjunction with the Twin Cities pastors. Three full days of workshops and inspirational services were held. Rev. H. E. Nelson, Home Secretary, spoke at four evening services at Simpson Memorial Church and also conducted a daily devotional period.

Other speakers were Rev. L. A. Perkins, who lectured on the art of communicating as related to the ministry; Rev. Jack Shepherd, who spoke on several aspects of the New Testament Church, and Mrs. Addie Raines, Rev. T. Robert Brewer and Mr. Charles Gold, instructors at the St. Paul Bible Institute, who conducted workshops in Christian Education. Dr. Robert Smith, of Bethel College, St. Paul, and Dr. C. Douglas Young, of Northwestern College, Minneapolis, each conducted two sessions, the latter devoting one period to the Dead Sea Scrolls.

Prophetic Conference in Hamilton

Bethel Church of The Christian and Missionary Alliance, Hamilton, Ohio, enjoyed spiritual blessing and refreshing at the prophetic Bible conference conducted recently by Rev. Robert E. McKinney, of Denver, Colo. According to the pastor, Rev. R. J. Smith, the

(Continued on page 15)

Missionary Treasury

February, 1957

General Fund	$242,960.74
Designated Specials	36,222.63

The amount of approximately $243,000 received in February is $44,000 short of the $287,000 which is needed each month for the work of our Society this year. We trust that our friends and supporters will continue to pray with us that there may be sufficient funds for our program of advance.

Gifts for the month of February are covered by our receipts Nos. 1782 to 3352 and 121 to 223. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, N. Y.

Bernard S. King
Treasurer.

Letters

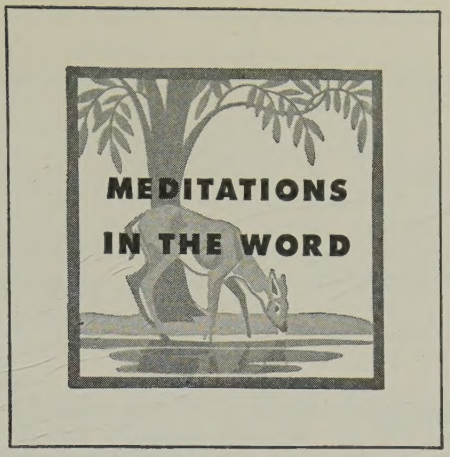
Article on Revival Brings Action

I thoroughly enjoy every issue of THE ALLIANCE WEEKLY (please *do* keep it a weekly!). The editorials are valuable. Rev. Olav Eikland's article on "Revival Potentials" (March 13) has moved me to do something about that very thing in our own church.—REV. DAVID P. WUTH, *First Baptist Church, Notus, Ida.*

Utilizing Neglected Forces

Thank you for the wonderful article, "Utilizing Our Neglected Forces" (February 27). I think its message will open many eyes to see and then use these available forces to His praise.—REV. FRANK MIEROP, *First Baptist Church, Rhinebeck, N. Y.*

Rev. and Mrs. Elmer J. Entz
India



Compiled by EDITH M. BEYERLE

Sunday

READING—Joshua 13:1-14.
TEXT—*"There remaineth yet very much land to be possessed"* (verse 1).

The church has not . . . entered into all the fullness of God's precious promises. She has not entered into her full inheritance of holiness, but has been content to look upon a life of sanctity and devotedness as an exceptional exhibition of individual temperament rather than as the duty and privilege of every child of God. She has not entered into her full inheritance of faith. A life of remarkable answers to prayer is regarded as a sort of peculiar calling of some individual of exalted piety. She has not entered into her inheritance of love and unity, but has been rent with strifes, divisions, jealousies and controversies. She has failed to enter into her full inheritance of supernatural power. The gifts of Pentecost have never been recalled, but have only been imperfectly claimed, and natural talent, human learning and worldly influence have been their weak and insufficient substitutes. Let us go in and possess the land.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—James 5:7-20.
TEXT—*"The prayer of faith shall save the sick, and the Lord shall raise him up"* (verse 15).

The doctrine of divine healing is not the gospel, but it is certainly a part of the gospel. Health is a good thing, therefore God will not withhold it from those who walk before Him in holiness of heart and humility of life and who have faith to take it from Him. Sickness, however, is not to be universally condemned any more than poverty. Many of God's holiest saints are sick, just as many of them are very poor. There is a poverty which is the result of sin and there is a sickness which is the result of sin. . . . Sometimes, through no fault of their own, God's people are afflicted in both ways in order that they may learn certain lessons. Since "himself took our infirmities, and bare our sicknesses," there is deliverance for us through the prayer of faith.—F. W. FARR.

Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—Psalm 22:1-14.
TEXT—*"All my bones are out of joint"* (verse 14).

In old and evil days there was an instrument of torture in Spain called the strappado. The poor victim was first hoisted up to a great height by means of ropes and pulleys, and then suddenly was dashed to the ground, till every bone in his body was torn out of joint and broken. The name of the strappado has passed into the English language because the old preachers of that day frequently employed it as an illustration in their sermons. As thus Goodwin: "Now, his lusts, both of body and mind, do strappado a sinner's expectations. That is to say, his sinful imaginations hoist up his expectations of pleasure to a great height and then suddenly he is let fall. For when the sinner comes to enjoy his high expectations, they always prove themselves to be such flat and empty things, that his soul, being cheated, says to itself—and is this all!"—ALEXANDER WHYTE.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Philippians 1:8-21.
TEXT—*"I know that this shall turn to my salvation"* (verse 19).

"This shall turn!" This shadowed disappointment,
This news which somehow quickly clouds the face;
This thing which, while perhaps not His appointment,
He yet can turn to blessing by His grace.

"This shall turn!" This thing which speaks denial
To cherished hopes and prayers of many years;
This heavy blow—this overweight of trial,
This, this shall turn, though now there falleth tears.
—J. DANSON SMITH.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Matthew 18:1-10.
TEXT—*"Whosoever . . . shall humble himself as this little child, the same is greatest in the kingdom of heaven"* (verse 4).

A child never worries about the future. He trusts his father and mother to provide for all his needs. If anything disturbs, wounds or frightens him, his first thought is to get home to his mother as fast as possible. Do you depend on God like that? Then, too, a child is known for his faith and trust. A lady once asked Judson's little daughter, "Were you not afraid to journey so far over the ocean?" The small girl replied, "Why, no, madam; Father prayed for us when we started!" Have you faith and trust in your heavenly Father as she had?—E. R. STORMS.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—1 Samuel 17:33-37, 48-52.
TEXT—*"The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine"* (verse 37).

"Experience is the best teacher" is an apt saying. It is just as true in the spiritual realms. This was the case with David. As a lad tending his father's sheep he had slain both a lion and a bear, foes of the flock. He had not done it in his own strength, but had drawn by faith upon the ability of God to rid him of his foes. When a greater foe was encountered he remembered the past experiences and knew that what an almighty God had done in the past He was abundantly able to do again on a larger scale. Even the seemingly trivial things of life in which God has moved in our behalf should be builders of a faith that will trust Him for greater issues. He "delivered . . . doth deliver . . . will yet deliver" is Paul's way of expressing it (2 Cor. 1:10).—PAMEH.

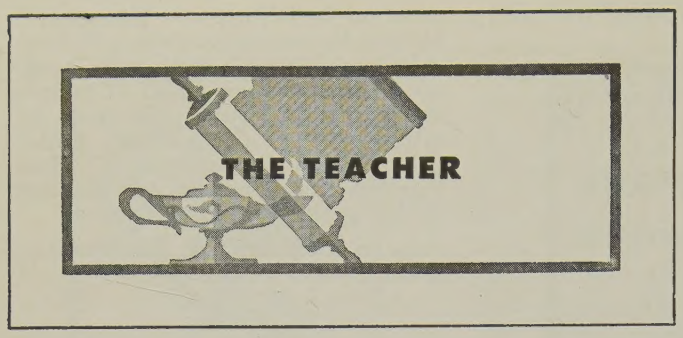
Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—Genesis 29:18-27.
TEXT—*"Jacob served seven years for Rachel"* (verse 20).

If Jacob's love for Rachel had so powerful an influence upon his spirit that his twice-seven-years' apprenticeship seemed to him but a few days, what admirable effects will not the Creator's love produce in that soul which is absolutely seized upon and thoroughly penetrated in this third degree! She will be piously troubled and angry with herself that she doth so little for so great a Majesty. And if she might lawfully, she would most willingly give up herself to be minced into a thousand morsels for His love, honor and service, and receive therein full comfort, joy and satisfaction. It truly seems to her that she troubles the earth she treads upon and the air she breathes in, and that she unprofitably takes up a place in the world as a barren tree which brings forth neither flowers nor fruit. . . . Love teacheth her how much God deserves and humility tells her how little she doth.—J. CASTINAZA.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



By DON J. KENYON

SUNDAY SCHOOL LESSON—APRIL 14, 1957

"Hosanna!"—"Crucify!"

Matthew 21:1-11; 27:20-26

DEVOTIONAL READING—Hebrews 2:9-18

GOLDEN TEXT—*"What shall I do then with Jesus which is called the Christ?"*—MATTHEW 27:22.

BACKGROUND AND LESSON ORIENTATION

It is implicit in the writings of the evangels that the trial and sentence of Christ was a deliberate and evil act. None of the writers is so direct in presenting the facts to prove this claim as John. It was because the people were not convinced that Jesus was a blasphemer that steps had to be taken. Because the crowds were beginning to see in Him the long-promised Messiah the foundations of Israel's religion were threatened. This accounts for the fact that there was still the potential for "Hosanna" among the people when Christ rode into Jerusalem. The grip of authority in which the religious rulers held the people is evidenced by the fact that this same mob could cry "Crucify." Here we see religion in its lowest expression. Deliberate murder in the guise of religion is nonetheless murder.

CONTEXTUAL CONSIDERATIONS

The events which climaxed Christ's earthly ministry did not evolve by chance. He went to Jerusalem by choice, knowing exactly what awaited Him. His innate sense of holiness and righteousness had felt the full impact of organized evil. The cross was eternally, historically and morally necessary. Even Pilate, the corrupted provincial ruler, sensed that Christ died as a sop for human envy (Matt. 27:18). In spite of the patient teaching of the ages and the incarnation of God in Christ, none of the princes of this world had discernment enough to know they were murdering the Lord of Glory (1 Cor. 2:8). The rabble was content to let the guilt of their act fall upon the heads of the future generation. Pilate was willing to let justice be perverted. What a comment on human depravity!

SIMPLIFIED OUTLINE

1. *The Crowd Receives the King* —Matthew 21:1-11.
2. *The Crowd Chooses Barabbas* —Matthew 27:20, 21.
3. *The Crowd Rejects Christ*— Matthew 27:22-26.

KEY WORD ANALYSIS

(1) "Hosanna" (21:9), carried over unaltered from the Hebrew, meaning "Save, we pray." Originally it was a cry for help but it had become at this point an expression of praise to One who could deliver. It was cried out at the Feast of the Tabernacles in the Great Hallel (see Psalms 113-118) in response to the priests, while palm and willow branches were waved. The final day was called Hosanna Day.

(2) "Crucified"—*stauroo* (27:22), a cry for a method of execution used by the Greeks and Romans to do away with the worst criminals. The *stauros* was a stake set up in the ground upon which the criminal was nailed and left to die from loss of blood and pain. Hatred knows no reason.

COMMENTARY ON THE PRINTED TEXT

1. *The Crowd Receives the King* (Matt. 21:1-11).

Leaving the little village of Bethany, Christ made His way toward Jerusalem. He requisitioned a colt in a village nearby. Matthew's account mentions the colt's mother being led with the colt, which is more in harmony with prophecy (Zech. 9:9). It is highly probable that Jesus, knowing that He would make such an entry, made arrangements with the owner of the animals. His word was enough to put them at His disposal.

Under the provocation of this exciting act the disciples gave way to unbridled delight. In trying to comprehend exactly what they had in mind it is not necessary to question the intention of Christ. It was to fulfill the declarations of the prophets by following in obedience the will of God.

Why this has been persistently referred to as the "triumphal entry" defies explanation. It was one of the most tragic acts of human history. Christ rode to His ultimate suffering. This was the hour of the Passover celebration when the lamb was sanctified for the sacrifice. The pathways up to Jerusalem would have been crowded with pilgrims, the city jammed to overflowing. This act of Christ caught the fancy of the crowd. Already in a festive and religious frame of mind, their cry of "Hosanna" indicated that they wanted one who would deliver them from political bondage. They saw little or nothing redemptive in His coming.

2. *The Crowd Chooses Barabbas* (Matt. 27:20, 21).

There was clever organization behind the open resistance to Pilate. These leaders were out for the blood of Jesus and they would not stop at anything. They stood ready to barter a murderer to get their man. They knew that they either had to destroy Jesus or His teachings would destroy them. Corrupt religion was doomed before the authoritative teaching and pure ethics of Christ. Thus Pilate became God's tool to bring them to the choice.

This is another test which harks back to the tragic choice in the Garden of Eden. Man since that time has persistently displayed his choice for the lie.

3. *The Crowd Rejects Christ* (Matt. 27:22-26).

The brilliance of Pilate, the judge, should not be underestimated. This question was calculated to cut deeply. It is as though he were saying, "Some have seen Messianic identity in Jesus of Nazareth. Do you still intend to put Him to death?" The crowd had been whipped into such a high emotional pitch that there was no place for reason. Not only did they want Jesus put away, they wanted Him disgraced. But Pilate insisted on some formal statement of His misdeed for the records. It is a sad commentary on the power of law and justice when the deciding factor of the case is the will of a mob rather than the verdict of justice. Pilate's dramatic hand-washing could not absolve him.

A razed Temple, a ruined city, a scattered people, a dispensation of blindness—these were the results of history's most atrocious religious murder.

HELPFUL HINTS FOR LESSON PREPARATION

An interesting contrast can be devised by gleaning from the text the heaped up breaches of injustice to which the elders of Israel stooped to rid themselves of the problem of Jesus of Nazareth. Put this side by side with the declarations by various individuals of His innocence. What is the only obvious conclusion to which we can come in the light of this historical evidence?

THE ALLIANCE FAMILY

(Continued from page 12)

conference was of vital interest in view of present events in the Middle East. Mr. McKinney has made a special study of prophecy and has visited the Holy Land three times. Each evening following his Bible message Mr. McKinney showed pictures, enabling the audience to see the places about which he had been speaking. The final Sunday evening service was brought to a close with about thirty-five young people and adults kneeling at the altar and front pews in earnest prayer.

Local Conventions

★ ★ ★ ★ ★

Convening April 7-14

Missionary work is not an afterthought in Alliance churches. The pressing responsibility of getting the gospel to all men is being responded to through a consistent convention program which brings the missionary appeal to sharp focus every year. The address of the Alliance church nearest you may be obtained by writing to The Home Department, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, N. Y.

Western Pennsylvania District

Donegal, Pa. .....April 7-10
Rogers Mills, Pa. .....April 7-10
Critchfield, Pa. .....April 7-10
Rockwood, Pa. .....April 11-14
Scullton, Pa. .....April 11-14

South Atlantic District

Richmond, Va.
(West Side) .....April 8-14
(South Side) .....April 8-14

Southwestern District

Limestone, Ark. .....April 8
Deer, Ark. .....April 9
Cowell, Ark. .....April 10
Red Rock, Ark. .....April 11
Harrison, Ark. .....April 12-14

Central District

Logansport, Ind. .....April 8-14
Kokomo, Ind. .....April 11-14
Perry, Mich. .....April 7-10
Saginaw, Mich. .....April 8-14
Mt. Pleasant, Mich. .....April 11-14
Clarksburg, W. Va. .....April 8-14
Nutter Fort, W. Va. .....April 8-14

Western District

Chicago, Ill. (Northwest) ...April 10-14

Eastern and Central Canadian District

Peterborough, Ont. .....April 7-14

Pacific Northwest District

Walla Walla, Wash. .....April 7-14
Lewiston, Ida. .....April 8-14
Boise, Ida. .....April 10-14
Ashland, Ore. .....April 7-10
Trail, Ore. .....April 8, 9
Eagle Point, Ore. .....April 8, 9
Central Point, Ore. .....April 10-14
Bly, Ore. .....April 10-14
Fort Jones, Calif. .....April 11-14

North Georgia Women Meet for Rally

The women's missionary fellowship groups of the North Georgia area met for a rally on February 14 at the East Lake Alliance Church, Atlanta, with seven churches represented. Mrs. A. J. Bibighaus, of the host church, presided.

Mrs. R. Mills Gray, Savannah, Ga., vice-president of the missionary fellowships of the Southeastern District, brought a stirring devotional message in the morning meeting. A session of prayer followed, led by Mrs. C. H. Steinmann, of the First Alliance Church of Atlanta. Miss Pauline Roseberry, missionary to Indonesia, spoke briefly.

Mrs. Gray presided at the afternoon business session which included reports from local groups and the election of new officers, who are as follows: Mrs. George Powell, president; Mrs. C. W. Loffel, vice-president; Mrs. W. C. Mehrhoff, secretary, and Mrs. James Knox, treasurer.

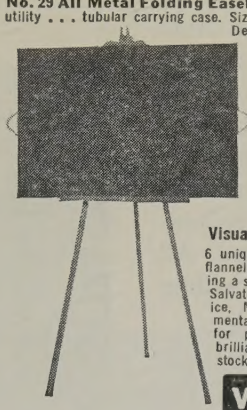
Use DIETZ Flannelgraph Visual Aids

Scriptural, practical, approved and adopted by religious education experts

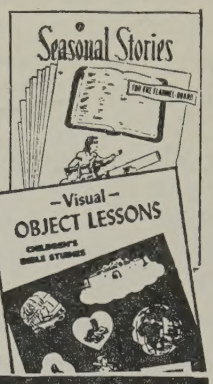
No. 4 Folding Flannelboard, size 26 x 39 in. open. Covered with background of dark flannel. Can be used on table or with either easel described below Delivery Extra. Each . $6.95.

Wood Folding Easel easy to assemble. Height open 5½ feet. Folded size 2 ft. 9 in. Delivery extra. Each $3.25.

No. 29 All Metal Folding Easel combines strength and utility . . . tubular carrying case. Size folded 36 in. by 4 in. Delivery extra. Each $6.95.



Seasonal Stories
A wealth of material, 10 original stories for flannelboard, Palm Sunday, Mother's Day, Children's Day, Rally Day, etc. 48 pages of figures and objects in full color printed on flannelblot stock..$3.00



Visual Object Lessons
6 unique object lessons for flannelboard each emphasizing a special subject such as Salvation, Fellowship, Service, Missions, etc. Supplementary handwork patterns for posters. Art work in brilliant colors on flannelblot stock.....$2.50

WM. H. DIETZ, INC.

Scenery Backgrounds
Bible Land Scenes in lovely soft colors on high quality flannel, each 28 by 40 in.
No. 1 Outdoor, typical Palestinian scene.
No. 2 Interior, home in Bible times.
No. 3 Desert Scene, especially fine for Old Testament stories.
No. 4 Village Scene, roadway and homes.
No. 5 Temple or Palace Scene.
No. 6 Street Scene, a city street.
No. 7 Lake Scene, mountain background.
No. 8 Manger Scene.
No. 9 Night Scene.
Each scenery background $2.95.

Full Delivery costs charged on Boards and Easels; other merchandise add 15c up to $3.00, and 5c for each additional dollar.

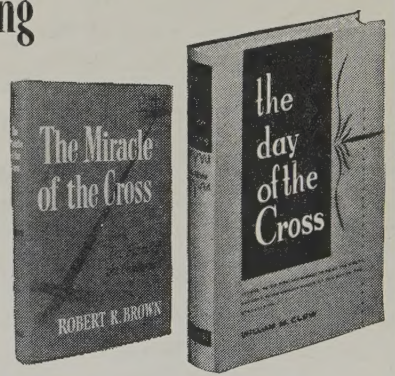
CATALOG ON REQUEST

Order from your dealer or direct

10 S. Wabash, Dept. 1 Chicago 3

Kindly add 15c for postage, handling and insurance when orders are less than $3.00 and 5c for each additional dollar or fraction thereof.

Lenten and Easter Reading



THE MIRACLE OF THE CROSS

By Robert R. Brown, D.D. An interesting portrayal of the deep effect the words of Christ from the Cross had upon the Centurion which resulted in his conversion. $1.50

THE DAY OF THE CROSS

By William M. Clow. A classic volume of 26 sermons on the men and women and some of the notable things of the day of the crucifixion. $2.95

OF LAW AND LOVE

By Peter H. Eldersveld. Thirteen crisp and thought provoking messages by the popular minister of the Back to God Hour radio program $1.50

THE SECRET OF THE LORD

By William M. Clow. A series of addresses on the sayings of Jesus during the days of a religious retreat in the neighborhood of Cesarea Philippi, divided under six headings: The Ruling Law, The Disclosure of the Personal and His Purpose. The Disclosure of the Cross and Its Issues, The Disclosure and the Glory and Its Significance, The Face Toward Jerusalem, and The Consummation of the Secret. $2.95

THE SEVEN WORDS OF LOVE

By G. Hall Todd. There is a freshness and originality about these messages. They demonstrate in a striking way that the 7 sayings on the Cross have a timeless relevance. $1.50

ABANDONED TO CHRIST

By L. E. Maxwell. Sets forth the heart of the Christian gospel clearly and profoundly. A book of inspiring and practical value and application for the Christian's daily life. ...$3.00

Order from either house

CHRISTIAN PUBLICATIONS, INC.
Third and Reily Streets
Harrisburg, Pennsylvania

WILLIAM H. DIETZ, INC.
10 South Wabash Avenue
Chicago 3, Illinois

PACIFIC SCH OF RELIGION
BERKELEY CALIF

Banished But Not Disheartened

BANISHED from their former homes in the village of Long Le'es, Dyak Christians of the Mahakam area in East Kalimantan had to find another site upon which to construct their houses. The village they have built is called Long Pedjeng.

From the beginning of their struggle to become established in the unbroken jungle they rejoiced at being delivered from their despotic chief. As soon as the first house was finished they used it as a place of worship. At the start their numbers were few, but other Christians joined them in the new village and today the congregation numbers 184 believers. Now they have a spacious church in which 300 people can be seated. All of the labor and the entire cost of the building was borne by the congregation.

W. M. BOUW

A Dyak believer and her child in Long Pedjeng

Each morning at five o'clock someone beats upon a large brass gong to summon the people to prayer. Grandparents, mothers with tiny babies on their backs, fathers accompanied by older children and young people, all make their way through the misty dawn to the Lord's house. Not only do they pray for their own personal needs and the needs of the village, but they also call upon the Lord for the spiritual enlightenment of other villages and for the work of missions throughout the world.

Early last year this group began providing in full for the support of their pastor, Mr. Parara, who has five children. With true faith and great zeal he has encouraged the people in their Christian walk.

A preparatory Bible school was opened in May. Eight young people of the village were first to dedicate their lives for the Lord's service and take up their study of the Word.

Those who have faced the loss of all things for the sake of the Lord Jesus seem quickest to realize the surpassing excellence of eternal realities. With Christians of sturdy faith to sound forth the message, the gospel is taking firm root in the hinterland of Kalimantan, Indonesia.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada